

The Philanthropist

PUBLISHED BY THE EXECUTIVE COMMITTEE OF THE OHIO STATE ANTI-SLAVERY SOCIETY.

JAMES G. BIRNEY AND

JOHN BROWN, Editors.

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WHOLE NO. 84.

THE PHILANTHROPIST.

PUBLISHED WEEKLY BY THE ANTI-SLAVERY SOCIETY,

at the N. W. corner of Main and Sixth streets,

CINCINNATI, OHIO.

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POETRY.

From the Emancipator.

A Word from a Petitioner to Congress.

By T. J. PIERMONT.

What! our petitions spurned? The prayer

Of thousands—lens of thousands—cast

Unheard beneath your Speaker's chair!

But yet ye will hear us, first or last.

The thousands that, last year, we scoured,

Are millions now. Be warned! Be warned!

Turn not contemptuous on your heel;

It is not for an act of grace

That supplicants at your feet we kneel—

We stand—we look you in the face,

And say—and we have weighed the word—

That our petitions shall be heard.

There are two powers above the laws.

Ye make or mar.—They're our allies,

Beneath their shield we'll urge our cause,

Though all your hands against us rise.

We've proved them, and we know their might:

The CONSTITUTION and their right.

We say not, ye shall snap the links.

That bind us in infidel ways to Latin and old.

But yet ye will hear us, first or last.

Hoping, though against hope, that thou mayest one

day know how precious is the reward of those who can

love our oppressed brethren and sisters in this day of their

calamity, and who, despising the shame of being identified

with these peeled and scattered ones—love to stand

side by side in the glorious conflict between Slavery and

Freedom, Prejudice and Love unfeigned. I remain thine

out of the bonds of Abolitionism, but in the bonds of

universal love.

A. E. GRIMKE.

From the Zions Watchman.

Letter from G. Smith, Esq., to Rev. W. Winans,

Rev. William Winans, of the State of Mississippi.

Dear Sir.—Amongst the letters received months ago,

and unanswered, by reason of unexpected and pressing

claims on my time, is a kind-hearted and interesting one

from your son, and to whom I send my best regards.

You inform me, that "the Methodist church have

undertaken to erect a large, substantial place of worship,"

in New Orleans, and you invite me to share in the

expense of erecting it. I have a question to put to you.

Suppose I were invited to contribute to the cost of erect-

ing a Heathen Temple, could I innocently comply with the request? You will promptly answer, that I am not

at liberty to promote any form of idolatrous worship.

The religion of the South, as you well know, sanctions

that code of laws, which forbids marriage and reading

which invests hundreds of thousands of petty tyrants

with the power of separating husbands from their wives

and which, by means of the whippings and various brutal

treatment of parents, that it authorizes, makes such parents

and the contempts in the eyes of their children.

The religion of the Bible, on the contrary, the religion

of the true God, enjoins marriage and the searching

of the Scriptures; commands husbands to dwell with their

wives, and children to honor their parents. Now I take

it for granted, that the religion which is to be preached

in the "place of worship" which you invite me to assist

in your canon, whether it is not therefore, fairly to be

considered as an idolatrous "place of worship." You

will, of course, admit, that the religion preached at the

South is not the whole of the true religion. You may

not, however, be so ready to admit, that it therefore

deserves to be classed with false religions, and its temples

with heathen temples. Now I do not say, that the

religion of the South is false as many religions are.

It has, however, been shown, that the true God is not

to be found in any of the nations of the earth.

It is, however, to be observed, that the true God is not

to be found in any of the nations of the earth.

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COMMUNICATIONS.

Remarks

On an "Appeal to the People of the United States and Great Britain," &c., published in the Colonization Herald.

No. 1.

I have lately seen the above-named article; and notwithstanding considerable time has elapsed since it was published, and it may have been replied to in a manner more appropriate than I am capable of; yet as the sentiments it contains are very prevalent, and operate more to the hindrance of the great cause of emancipation than almost any thing we have to contend with; I will, with the leave of the Editor, make a few remarks thereon through the medium of the Philanthropist.

I have lately had considerable experience of the baneful effect of colonization principles on many humane minds. I have presented a petition for the immediate abolition of slavery in the District of Columbia to many of our citizens; and I think in nine cases out of ten where the individual made any objections to signing it, it was that the colored people ought to be removed out of the country. Some indeed many, who have examined into the matter a little, and have become satisfied that colonization in Africa as a remedy for slavery, is altogether absurd and visionary, have proposed to themselves a substitute, by colonizing them in some unoccupied territory on this continent. And I have generally found that their objections to abolition were removed, if they could be convinced that emigration was impracticable. I find but few, comparatively, who will not agree at once, that if the negroes must remain in this country, they ought to be emancipated. And it seems to me that if we could convince the good people of the non-slaveholding states, that the hope of terminating the system of slavery by colonization, either in Africa or elsewhere, is altogether delusive, as I am altogether sure it is, they would nearly all be abolitionists. This being the case, I conceive too much pains cannot be taken to indoctrinate the public on this subject. I very well know I am not capable of doing it justice, but if I can only excite others to a careful examination of the matter my labor will not be lost.

The author of the "Appeal," after an allusion to the authorities from which his "facts" were derived, introduces his subject by several quotations from holy writ, setting forth our duty to our Creator and to one another, and striking at the very root of that system by which one man oppresses another. His quotations are these, "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, to love mercy, and to walk humbly with thy God?" Mic. vi. 8. And "Therefore all things whatsoever ye would that men should do unto you, do ye even so to them, for this is the law and the prophets." Matt. vii. 12. He then makes an application, showing that nations as well as individuals ought to be governed by the commandments of God; and declares, that "upon these premises it must be admitted that the authority of Christianity ought to govern every christian and every christian legislature; and that in the discussion of political questions, it ought to be their maxim, that whatever is morally wrong cannot be politically right." This excellent—what better argument do we want in favor of immediate abolition? Again he says, "such men I believe there are, and I hope not a few, who believe that the laws of the Deity extend to every department of human affairs, and that obedience to their mandate is always expedient." They consider that the discharge of a national duty at whatever sacrifice or expense, will prove a national blessing. They cannot imagine any higher motive for public exertion, than that of securing the approbation of Him upon whom depends all human authority, and who has declared to the world, that righteousness exalteth a nation, but that sin is a reproach to any people." Now that "there are men, and more than a few, who believe" in the sentiments here advanced, is evident from the fact, that many thousands are zealously engaged to put them in practice, by endeavoring to promote the immediate abandonment of the sin of oppression. But as the author of the "Appeal" would apply these principles to the promotion of the colonization scheme in opposition to immediate emancipation, let us inquire which of the two schemes is more in accordance with them.

He gives a very just description of the enormity and extent of the sin of slaveholding, and makes the appeal to the principles of christianity for its removal by the process of colonization in Africa. I do not propose to follow him through his lengthy detail of "facts," but simply to show that the scheme itself falls far short of a practical illustration of the principles with which he set out; and that so far as it is regarded as a remedy for slavery, it is founded in injustice, and an assumption of superiority which christian principles do not allow. Do we find any thing in the command to do unto others as we would that they should do unto us, to justify us in even proposing to the native born citizens of this country, that it is necessary for them to leave it, in order to be restored to their natural and unalienable rights? By what principle laid down in the "laws of the Deity" is it, that we assume to ourselves the right to judge for others what is best for them as respects their location on the surface of this terrestrial globe, created by a omnipotent and all controlling power for the abode of animated nature? But the author of the "Appeal" stoutly denies any pretensions to the exercise of control over them in this matter; "let us look a little at the state of things, and see how far it is proposed to give them the opportunity of judging freely for themselves. We have our feet upon their necks, and are trampling them in the dust with an almost exterminating pressure, and a determination of purpose which nearly excludes the hope of release from this state of cruel suffering, and in this condition the colonizationists say to them, 'If you will consent to leave your native land, and go to the land of your fathers, we will relieve you from your present situation; at least those of you whose oppressors are willing to take their feet off your necks; but if you refuse to go, there is no hope for you but to groan out the remainder of your miserable existence with your mouths in the dust, and to consign your posterity to the latest generation to the same deplorable condition.' We do not expect to require your tyrannical oppressors to cease to trample you under their feet, but whenever they become weary of it, and wish to let you rise, if you will consent to interminable banishment, they will be *permitted* to cease their oppression; otherwise, however willing they may be to set you upon your feet, they shall be compelled by the strong arm of the law to keep you under the foot of despotism. You never can enjoy the rights and privileges of men among us, and therefore, out of mere humanity, we propose to you these conditions—take your choice, hopeless oppression, or banishment to a land of strangers, where the pestilence or the famine may consume you; and thus relieve you from the sufferings of this world; but if you escape these, you may enjoy the high gratification of being equal, or perhaps superior, to the savages around you."

To those who are in a state of partial freedom, who

are already on their feet, yet bowed almost to the earth by an insupportable load of prejudice, because they are so wicked as to have "a skin not colored like our own;" the language of the colonizationist, when stripped of all disguise, is something like this: "You cannot rise to a state of equality here, you can never be permitted to enjoy all the privileges of freemen, lest in time some of you might be elevated to office, and our prejudices would never submit to such a monstrous outrage upon the honor of a white skin—and above all we are dreadfully afraid that if you continue in this country and become in any degree respectable, some of our sons or daughters will be mean enough to marry you—we regard you as the most dangerous and vicious part of the community; idle, insolent, and dishonest—having a tendency to make the slaves discontented with their situation, and more likely to rise in servile insurrection; and therefore for our own security, in various respects, and particularly that masters may hold their slaves with more safety and that we may be found fulfilling the Divine law of doing unto others whatever we would that they should do unto us, we propose, for your benefit, to send you to your fatherland with your own consent. You see—you feel, that you are borne down, by an oppressive load of prejudice, of indignity and abuse, and that there is no hope, of relief but in emigration. Will you go? There is still further, and perhaps a stronger recommendation of our plan, in the prospect of spreading the gospel among the *heathen* in your "father land." You are so degraded and ignoble, and wicked, that you are dangerous to a country of civilization and christianity, and therefore we propose to send you as missionaries, to civilize and christenize Africa. Will you go? We will continually treat you as aliens here—it shall continually be in the power of white men to defraud you; and you shall have no redress at law—we will take the most effectual measures to perpetuate your ignorance and degradation, by preventing the education of your children,—in short you need not expect your situation to be bettered while you remain here. Will you go? We will use no compulsion, you are to make your own choice, but depend upon it, all of you, both freemen and slaves, while you stay among white men—among us christians, we will do unto you as we would [not] that you should do unto us, by making your lives better in hard bondage, or by denying you the inherent and inalienable rights of all men. Will you go?"

I do not charge the writer of the "Appeal" a design to support the principles here set forth—I charitably hope that he had only examined the fair outside of this delusive scheme, when he wrote the "Appeal," and that before this time he has taken a peep behind the curtain. However that may be, I honestly think I have given no more than a fair picture of the principles of colonization as it stands upon its present foundation.

Thoughts on Peace.

No. V.

Before we multiply objections to the practicability of preserving uninterrupted, a state of peace, or to the entirely abstaining from defensive violence in the redress of grievances, or coquaine time in replying to such objections, it will be well to take a retrospect of the whole ground upon which the principle is and only can be effectually sustained. For a conscientious christian has but one point to ascertain, but one question to ask, and that is, "what is his Lord's will under the circumstances in which he is providentially placed?" If he can ascertain this, he will, like the Apostle Paul, no longer "confer with flesh and blood." He will not evade the dangers and obstructions which beset his course, as pleas for a non-compliance with duty; like the slothful one, who saith "there is a lion in the way," &c.; or those hearers of the word, who when tribulation or persecution arises, become offended" and decline; or those, in whom a regard to the pleasures, honors and acquisitions of the world, renders the profession of allegiance to Christ nugatory—but cordially, sincerely, faithfully, he will consider himself as no longer his own, and that no longer ought he to live to himself: he has been bought with a price too precious—to absorbing in its influence to admit of a rival.

There are two primary springs of action developed in the human character—self-love and benevolence. The former takes its rise in the principle of self-preservation, and is justly said to be the *first law of nature*; the latter is the basis of christian principle, and commences with self-denial, and may therefore be said to be the *first law of Christianity*.

To the abuse of the first, or selfishness, its undue and unrestrained indulgence, all moral evil may be traced, while to reform and to restore from its depraved condition, and vitiated, criminal, guilty and destructive propensities and habits, is the object of the gospel revelation.

Under this new dispensation of God's mercy, for the recovery of a "World lying in wickedness,"—this reign of his Messiah—the Kingdom of Heaven—every purpose, every impulse of its subjects, was to be founded on the principle of *perfect good will towards the objects of them*: whatever tended to diminish that feeling of pure benevolence in their hearts or affections, was to be sedulously suppressed, subdued or excluded. New predominating motives were therefore to replace the former ones. Faith in the unseen, spiritual, future and eternal good, was to replace the acquisition of sensible and temporal good. The fear of God, supreme reverence of and love to him—to replace the fear of man and a regard to human approbation and applause. Forbearance and self-denial and forgiveness of injuries to replace recrimination, retaliation and the defence of carnal weapons. Their hopes of personal safety and supply, while in the performance of duty, were to be found in a reliance on the protection and Providence of God, and in the fulfillment of his promises. And in a peculiar manner the *principle of love* was to be called into action, by their affectionate gratitude for *Him who died for them*. This was the animating impulse of their zeal, the endearing bond of their adherence and their all-prevailing motive to a new obedience. Jesus Christ enjoins this, "If ye love me keep my commandments;" and anon we hear them faithfully responding, "The love of Christ constrains us." These new motives to duty then, are based upon a new principle of *allegiance* and an overruling sense of *indispensable obligation*; they are the response of love. The paternal kindness and love of God, as exhibited in the gift of his son for the salvation of men; and the dying love of that Son in accomplishing his gracious and merciful design.

The character of God is thus revealed as that of pure benignity, perfect benevolence. "God is love," and whatever of penal retribution or eradication of vicious propensities, deeds and habits, he has claimed to be the dispenser of himself. "Vengeance is mine, I will repay," and on this account Christians are *forbidden* to "cheat us, take this measure into their own hands—and Christ, in his character of *Saviour of men*—his imitable example, invited to follow him, in meekness and lowliness of heart, and relates vindictiveness in his disciples.

To those principles, therefore, by which Christians are bound to regulate their feelings and conduct,

are developed in the New Testament, and exemplified in the life, sufferings and death of Jesus Christ—*loves* to God, to the Saviour, to men—the true regulating principle by which *faith*, if genuine, must ever operate—the reciprocity of love, of human sympathy.

"Inspired by this lofty feeling, the perfect Christian enjoys all the privileges of freemen, lest in time some of you might be elevated to office, and our prejudices would never submit to such a monstrous outrage upon the honor of a white skin—and above all we are dreadfully afraid that if you continue in this country and become in any degree respectable, some of our sons or daughters will be mean enough to marry you—we regard you as the most dangerous and vicious part of the community; idle, insolent, and dishonest—having a tendency to make the slaves discontented with their situation, and more likely to rise in servile insurrection; and therefore for our own security, in various respects, and particularly that masters

may hold their slaves with more safety and that we may be found fulfilling the Divine law of doing unto others whatever we would that they should do unto us, we propose, for your benefit, to send you to your fatherland with your own consent. You see—you feel, that you are borne down, by an oppressive load of prejudice, of indignity and abuse, and that there is no hope, of relief but in emigration. Will you go? There is still further, and perhaps a stronger recommendation of our plan, in the prospect of spreading the gospel among the *heathen* in your "father land." You are so degraded and ignoble, and wicked, that you are dangerous to a country of civilization and christianity, and therefore we propose to send you as missionaries, to civilize and christenize Africa. Will you go? We will continually treat you as aliens here—it shall continually be in the power of white men to defraud you; and you shall have no redress at law—we will take the most effectual measures to perpetuate your ignorance and degradation, by preventing the education of your children,—in short you need not expect your situation to be bettered while you remain here. Will you go? We will use no compulsion, you are to make your own choice, but depend upon it, all of you, both freemen and slaves, while you stay among white men—among us christians, we will do unto you as we would [not] that you should do unto us, by making your lives better in hard bondage, or by denying you the inherent and inalienable rights of all men. Will you go?"

As to defensive war, it is altogether a vague and indefinite term; each nation claims to justify itself under this specious pretense, and resorts upon its opponent the charge of "unjust aggression," or "violated rights," &c.

Thus formerly America with Great Britain, and Great Britain with America. Thus all the powers of Europe were armed against France, and France against all the powers of Europe.

T. M.

Cincinnati, July 1837. —ITVA.

* Sermons on War, by Rev. Thos. T. Stone.

Agreeable as might be, the discussion of peace principles, to the Editor, he will feel himself bound hereafter in view of the diversity of opinion among abolitionists on other subjects than that of slavery and its abolition, to decline publishing communications on any of these subjects. —ED. PHIL.

Letter from Rev. J. Mansfield.

Dear Sir.—I am sorry to inform you that the Ed. of the Colonization Socy. has made use of my name in their publication.

Since I last wrote you I have been somewhat interrupted in my labors in the cause of the oppressed, by a disease state of the lungs. In consequence of a cold, I was seized with a hoarseness and cough, and not aware of the result, I performed my usual amount of speaking until I was compelled to cease and resort to medical aid for near a month. I am not now fully restored but am convalescent and able to use my lungs moderately. My labors among the principal churches in this and the adjacent countries were continued till about the middle of July when I recommended my labors in Wayne co. with a view of first visiting the Societies already formed. On the 24th July a county meeting was held at Wooster (of which you have probably seen a notice of the proceedings) well attended, considering the busy season; several addresses were made and a good degree of animation prevailed. We are evidently gaining ground in that country, but our progress is not rapid. Many are unwilling to hear and have seldom opportunities of reading. About a month ago we received a small supply of books from New York. A portion of them are now offered for sale in this place, and since I have been able to travel, I have been scattering them abroad with good success.

Our Anniversary of the Western Reserve Anti-Slavery Society, held at Hudson, on the evening after commencement was well adapted to do good.

We had a grant of the Colby Chapel in which to hold the meeting, but the citizens requested that it might be held in the village church. The addresses were deeply interesting and made a good impression. They were all delivered by Clergymen recently arrived in the county. Thus we wish every stranger to make his debut amongst us, and it is worthy of remark that we meet with no clergyman who is unwilling to do so. One step further we wish them all to take, that is, to apply the numerous and explicit denunciations of scripture to the sin of oppression and man stealing as practiced in the South and in the North. This is surely implied in Ministerial faithfulness and if it were done universally even in the North, slavery would cease to exist. Let the light of divine truth beam upon this den of abominations and all its guilty inmates will either reform or retire from the gaze of a frowning community. I go immediately to Wayne co.

Yours in the cause of suffering humanity,

J. MONTIETH.

Restitution.

Drexelburg, Aug. 28th, 1837.

Messrs. Editors.—The following items are at your disposal:

1. In the March number of the National Preacher, 1832,

there is a sermon from the pen of the Rev. Shepard H.

Hollock, of Norfolk Va. on the duty of RESTITUTION

found upon Luk. 19.—8.—Behold, Lord, half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold.

The whole discourse is lucid and pungent,

and discloses an apparent sincerity and deep earnestness

on the part of the author. I will cite a few passages as a specimen of the argument and spirit of the discourse.

Nothing is more obvious than the antipathy felt by a certain class of professed christians against the preaching of morality, as if it infringed upon the great doctrine of justification by faith.

If it be a cold, pagan, heartless, philosophic morality, detached from religion, and independent of its influence, let it be rejected—let it not be brought into the pulpit.

Such a philosophy of morals presents erroneous views of the character of God, and the condition

of man; appeals not to the revealed will of the Creator

as the standard of right and wrong; and enforces the obligations of virtue rather than the consideration of

feeling, honor, and interest; than from those higher, nobler, purer motives which Jehovah addresses to us in his word.

The duty enforced by the example of Zacchaeus is that

of RESTITUTION, or the act by which we restore to one

neighbour, that of which we have unjustly deprived him.

The duty is founded on the very nature of justice;

for justice consists in rendering to every one what belongs

to him. If we had no Scriptures to instruct us in the

will of God, we could not know what is right and wrong.

But if we had no Scriptures to instruct us in the

will of God, we could not know what is right and wrong.

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But if we had no Scriptures to instruct us in the

truth of these remarks, we have a striking illustration drawn from the present question respecting the abolition of slavery. The multitude, dear slavery, and with the accrued system annihilated. But were the relation of master and slave to be speedily dissolved, their fears work them into the belief that the aspect of the future would be worse than even that of the present. They tacitly conclude therefore that, unless Providence interpose, in some remarkable manner, the present state of things, abominable as it is, must be forever perpetuated. But these fears are evidently grounded upon two false assumptions:—first, that the slaves will be more easily dissolved; and secondly, that the slaves will give them meeting celebrity.

1. That, whenever the relation, just named, shall be dissolved, the feelings of the former masters will be, and continue to be, precisely the same towards the colored people as they are now—that the whites will continue to despise, hate, and abuse their former slaves, just as they do now. But this assumption overlooks the important truth—that this relation can never be dissolved until the masters themselves are willing. But before they can be brought to this happy state how great a revolution must they undergo! Their strong holds of prejudice, self-interest, pride and lust must first be stormed and broken up. But let them be so far moved by the light of truth, by the power of God's word, as to yield to all their fellow men the unmeasured enjoyment of their own rights—and when then will be the danger?—Surely, if the masters can ever be persuaded to emancipate their slaves, they will treat them with kindness afterwards.

2. The second assumption is, that the poor slave, by emancipation, must necessarily become worse, than at present—more ignorant—more improvident and indolent—more brutal—more thievish—worse! and how can that be possible? Does not the fearful responsibility already rest upon the heads of the masters, for having driven the coloured population to the lowest depths of degradation and wretchedness? Worse they could not be. But

We are no abolitionists, God forbid! we look upon the abolitionary societies as having already checked the tide of our sympathies, and paralyzed the efforts which humanity was making to meliorate the condition of our black population. These slaves have inspired fear (which readily runs into cruelty) where before there was confidence.

We have been induced to make these remarks from

their imaginations, and let opponents keep aloof. The blaze soon dickers out, for want of alimony to keep it alive."

And so far high-minded editor could think of no other

reasons why peaceable citizens should not be moved to

the belief that the aspect of the future would be worse than even that of the present. They tacitly

conclude therefore that, unless Providence interpose,

in some remarkable manner, the present state of things,

abominable as it is, must be forever perpetuated. But

these fears are evidently grounded upon two false assumptions:

first, that the slaves will be more easily dissolved;

and secondly, that the slaves will give them meeting celebrity.

Verily you right, or the character of his fellow slaves must be very cheap in his estimation, when he can stoop to such disingenuous and mean violations of law and

rectitude. I do not believe that in a noble and upright

man's heart there can be any such base and卑鄙的

thoughts as those which you have mentioned.

Shocking Massacre.

We have for years looked upon the domestic slave trade as more cruel and inhuman (if possible) than that which is carried on from Africa. The ties of kindred and consanguinity, which are ruthlessly torn asunder by the African slave trade are not so strong or so sensitive as those heart-strings which are broken by the domestic traffic in flesh and blood, so extensively carried on in a people than any thing else we have seen.

Congress.

The plan pursued by the Friends of sending a Delegation to attend to their petitions to explain, to correct &c

ought to be more imitative than it has been. It is we

do not much more effective than to send on their petitions by mail, directing them, as it may in some cases

turn out, to the care of some member of the Legislature

who is lukewarm or opposed. We confess, this move-

ment of the Friends give us more encouragement as to

the speedy repeal of the bloody laws that so disgrace

a people than any thing else we have seen.

Doctrines of Equivalents.

We have already in several numbers of our paper had

a good deal to say about the doctrine of equivalents, as

practised on by the political parties of the North, and

slave-holders of the South. We have often said, that if

the whigs would secure the South on their side, they must

outstrip Martin Van Buren in concession to the slave holding

interests. The South will do nothing without an

equivalent. You must either go for a slave-holding can-

didate for the Presidency; or if slave-holders give their

votes to a northerner, you must permit or support the

annexation of Texas. Why will our northern people

never learn that slavery with the South is the supreme interest? Leading politicians of both parties at the North

unfortunately are but too well acquainted with this fact, and seem willing to sacrifice to it, honor, independence,

conscience, every thing that honest men should prize most.

The article below, wherever it touches the connection of politics with Abolition is entirely in accordance with the opinions we have often expressed. It is taken from the New York American. We publish it with the prefatory remarks of the Emancipator.

RIVAL CONSPIRACIES.

The New York American, one of the most upright and honest of the presses opposed to the Administration, has

published a letter which throws a strong light upon the designs and expectations of the two political parties in regard to Texas. It has proved, and the result goes far to verify the dark suspicions of the writer, a terrible thrust to the leading pro-slavery and pro-Texas paper of this city, *The Courier and Enquirer*. We shall give that portion of this very able letter which refers to Texas, and

"I more than suspect that a deep game is playing in

order to mix up in such sort, as they cannot be separated,

this question of the currency, with another of even

still greater importance to the good name and well being

of these United States. I mean the question of the annexation of Texas. I deeply regret to see indications of no trivial character, that some even of our northern whigs are making demonstrations of becoming partners with the South, in this detestable game, in which every upright man must hope they will be losers. On the part of the administration, I think the play stands thus. A National Bank of the same character as the two former ones would be to them a pill so bitter, that they can hardly be expected to swallow it, if they can devise any thing else as a substitute, which may appear thereby feasible. A Treasury Bank appears to be its present object, and though you and I know that, if they obtain one, must necessarily end in smoke yet, as they have not sense enough to know that, we may expect that they will make every effort to obtain it. No understanding, sensible man supposed that Martin Van Buren, if he had sense enough to perceive the inevitable result of a Treasury Bank, and that it must end where his Safety Fund system has ended—would persist in desiring one. No man can believe that if even Andrew Jackson, roaring Tom Benton, or those furious partisans at the South, whose constitutional scruples, real or pretended, drove them in their insane fury to destroy the Bank, could have known or believed that the result would have been what it is—they would have committed such manifest suicide against their own credit and permanent reputation. The same brutal ignorance of causes and effects, will, it may be expected, induce them to make joint efforts with the administration for a Bank, and more especially if they can thereby secure the aid of the administration for their darling object, the annexation of Texas to the Union of the present United States. Now I think that a part at least of our northern whigs, are disposed to make play against the government on this very ground, and to let the South understand, that if they will aid us in obtaining a National Bank, they may count on our assistance and vote in the other matter. Now if such be the plan of the Whigs, let me just suggest two or three items before hand for their reflection. In the first place, the Executive, as the game stands, can obtain what it wants by a bare majority, while the Whigs can only obtain what they want by a constitutional majority of two thirds. Then, independent of this Texas question, many of the leading characters at the South, being already committed against a National Bank, would probably be guided by their dislike to it on one hand, and their ignorance and self love on the other, to vote for a Treasury one. And then on the Texas question, on which their yearnings and desires are uncontrollable, they will see plainly, that while the administration are already with them body and soul, the aid which they may expect from the whigs in any event, is only probable and contingent. What they can count on with certainty from the Executive, is that "bird in the hand, worth any two in the bush," which the whigs can promise them; or otherwise, the Government is in a situation to buy for cash, that which the whigs can only offer for on time.

To you, my friend, who know the beginnings and progress of this Texian history, and like myself abhor and utterly loathe the stupendous villainy which it discloses, it is unnecessary at this time to expatiate. But to the whigs of the North I would say, keep aloof from it—touch not, taste not, handle not. Hold no communication with it. Have nothing to do with it in any shape, directly or indirectly, except to protest against it, on all fitting occasions, with that indignant detestation which it merits.—Call on the press—the hitherto recreant press—no longer to refrain from the performance of its duty. Let that portion of its conductors who have suffered the grossest misrepresentations in their columns, to mislead the public mind into a belief that the revolt in Texas is a contest on their part for liberty, now make ample atonement to the country which they thus brought to the very brink of irretrievable disgrace, by opening their columns to the true history of this war, and its causes, and to a true statement of the principle for which they are contending. Let that other portion of a press—miscalled free—whoes'—whose silence has led to the same result, be made to feel the bitter regrets of conscious shame, how nearly their base timidity and neglect have undone their country. Can they reflect without the deepest remorse, that this abased people is about to become a principal in a cause, which, for its deep atrocity, and the countenance which we have already offered it, is bringing on our heads the contempt and loathing of the good and wise of all nations? It wants but this one step of annexation to seal our ruin forever—to make the name of an "American" a byword and a hissing—and to call forth the prayers of the good for our disgrace and discomfiture, the hatred and laughter of all for our wickedness and folly.

Let the public then be taught; instead of a contest

on the part of the Texans for LIBERTY, it is a war to extend and perpetuate the moral pestilence of slavery, in a foreign territory, from which its rightful owners have long ago driven it by law. Let them learn, that for this base purpose, our Government, the Texans, and the South are about to swindle its lawful owners out of this territory, large enough to make it, is said, nine slave

Columbus on the second day of the first month next, January. To secure there, a strong and united effort, it will be proper that the friends of equal rights of every name, throughout the State, should, by the time mentioned, forward their petitions for the furtherance of the same object that the Friends have in view.

The plan pursued by the Friends of sending a Delegation to attend to their petitions to explain, to correct &c ought to be more imitative than it has been. It is we doubt not much more effective than to send on their petitions by mail, directing them, as it may in some cases turn out, to the care of some member of the Legislature who is lukewarm or opposed. We confess, this movement of the Friends give us more encouragement as to the speedy repeal of the bloody laws that so disgrace a people than any thing else we have seen.

Congress.

The House of Representatives has passed a resolution

to take up no business, to which the attention of Congress had not been called by the Message. Of course

Texas will have to stand at the door until the regular session.

So much gain. Is not this postponement an indica-

tion that slave-holders are in despair. Their only

hope certainly was in taking the North by surprise.

Every day the attempt is deferred, multiplies obstacles to

its success.

M——

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OBITUARY.

DIED, Sept. 3d, at her father's residence, in Mercer

co., Ohio, HARRIET NEWELL LOWE, aged 22 years.

As a daughter she was dutiful—as a sister, kind and

affectionate—as a friend, firm and sincere—as a

christian, she was most though active, mild though de-

cided, modest and retiring, though willing to go forward when duty called.

Her heart was early and deeply enlisted for the poor slave.

In extending her hand of charity she cheerfully left

the walks of literature and refinement, of pleasure and

-fashion, a happy home and kind friends, and went into

one of those new settlements of colored people now forming

in the western wild woods, to teach a school.

———

THE PHILANTHROPIST.

———

James G. Birney.

With this number, the connection of Mr. Birney with the Philanthropist closes. This our subscribers will regret as much as ourselves. The only reason of his removal from Cincinnati, is the prospect of increased usefulness in the Eastern States. He is now with his family on his way to New York, where he will assume the duties of Secretary of Domestic Correspondence to the American Anti-Slavery Society. A conviction that his efforts will be more influential there than here in behalf of abolition, reconciles us in a degree to the loss of his society, counsel and aid.

The editorial responsibilities of the Philanthropist will henceforth devolve on the Junior Editor alone, and all

our thanks are due to him for his skillful and judicious

Petitions—Petitions.

The following suggestions from the Emancipator should be attended to.—ED.

Take my pen to write to you a few hasty lines.

The petitions respecting TEXAS should doubtless be forwarded without delay. On mature consideration, it is deemed most advisable that the petitions should be sent from each Congressional District direct to their own representative.

They will go free of postage, and should have the residence, character, and number of the petitioners legibly written on the back. Each petition should be accompanied by a brief letter from some responsible person, who is known, at least by name, to the representative, if possible. Members of Congress justly regard it as a mark of respect and confidence from their constituents, to be so treated. It is not needful to send the petitions to the Anti-Slavery office; but only to

the Anti-Slavery Lecture.

———

SPRINGFIELD, September 6, 1837.

DEAR BROTHER,

I take my pen to write to you a few hasty lines.

Our Conference after a short struggle, acted nobly, and

suggested two or three items before hand for their reflection.

In the first place, the Executive, as the game stands, can obtain what it wants by a bare majority, while the Whigs

can only obtain what they want by a constitutional majority of two thirds. Then, independent of this Texas

question, many of the leading characters at the South,

being already committed against a National Bank, would

probably be guided by their dislike to it on one hand, and

their ignorance and self love on the other, to vote for a

Treasury one.

And then on the Texas question, on which their yearnings and desires are uncontrollable, they will see plainly,

that while the administration are already with them body and soul, the aid which they may expect from the whigs in any event, is only probable and contingent.

What they can count on with certainty from the Executive, is that "bird in the hand, worth any two in the bush," which the whigs can promise them; or otherwise,

the Government is in a situation to buy for cash, that which the whigs can only offer for on time.

To you, my friend, who know the beginnings and progress of this Texian history, and like myself abhor and

utterly loathe the stupendous villainy which it discloses,

it is unnecessary at this time to expatiate. But to the

whigs of the North I would say, keep aloof from it—

touch not, taste not, handle not. Hold no communication with it.

Have nothing to do with it in any shape, directly or

indirectly, except to protest against it, on all fitting occasions,

with that indignant detestation which it merits.—

Call on the press—the hitherto recreant press—no longer

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